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SPIRITUAL KINDRED.

“ WHOSOEVER shall do the will of my Father who is in heaven, the same is my brother and sister and mother.” If we found language like this recorded as having fallen from the lips of any one but him to whom they are ascribed by the Evangelists, we should consider them liable to the charge of extravagance or the suspicion of affectation. But as we read them in the life of Jesus, they seem to be perfectly in place and character—to belong to such instruction as in our usual habits of association we connect with his ministry ; so distinct, and yet so natural, is the tone of spirituality which pervades his teaching.

His meaning in this declaration is obvious :—There are higher and closer relations than those of natural kindred—a more sacred tie than that of blood ; spiritual sympathies are the ground of a union more intimate than any which can be founded on earthly circumstances ; religion makes the nearest friends. The value of domestic connexions is not denied. It is rather admitted, by adopting the titles of these connexions as signs of the spiritual bonds which have their origin in faith and duty. The nearest and dearest of those connexions which centre in home, the scene of love and joy, is yet not so precious, says Jesus, as the mutual attraction of hearts which have

acknowledged the influences of my Gospel, reconciling and binding them to the Father. They are the truest friends, who help us to do God's will. Those are the most sacred and most enduring sympathies, which are entwined around the same stock of piety; even as vines of different names, growing along the same support, stretch forth their tendrils to one another and are woven into inseparable union.

The sentiment of this declaration is liable to no charge of extravagance. It is sustained by the analogies of the very home which it may at first seem to undervalue. Strong and tender as are the ties of kindred, it is the living together, the sharing of the same lot, the participation in common cares and labors, trials and pleasures, that binds those under the same roof together with the invisible chains of love. They become endeared to one another through the consciousness of being acted upon by the same influences, which, like electric wires, convey common emotions to their hearts. We may trace this law of sympathy still farther. In the same family we find intimacies and friendships growing up out of similarity of taste or occupation. The heart is not content with natural and instinctive attachments. It selects the objects of its confidence. There is for every one of the household a more sacred shrine of love within the sanctuary of home. The same principle is illustrated by what we see beyond the domestic circle. Most of the intimacies of life grow out of participation in the same experience. Who understand one another best? Or who have the most thoughts and feelings in common? They, unquestionably, who are engaged in the same employments. Even professional sympathies are often found to be stronger than the attachments of kindred. Similarity of taste and employment is every where a ground of friendly union.

It is then according to the analogies of our domestic and social life, that religion should produce friendship and union, since it begets similarity of taste and imposes similar employment of the mind and heart, if not of the hands, upon those who rejoice in its control. And is there not enough in religion to afford a ground of sympathy and union? Look at the ob-

jects which it presents to the heart, or the engagements to which it consecrates the life. God and Christ, duty and progress, heaven and immortality—what subjects of interest are these ! The truths of revelation, the obligations of love to God and man, the moral meaning of life, the discipline of events, the responsibilities and the privileges, the trials and the joys, the hopes and the fears of the religious life, what a field for the sympathies to range over do these afford ! The greatness and the goodness of God, the character and the cross of Christ, the sinfulness and the salvation of man, the wants and the ways of the soul, the condition and the regeneration of society, what topics for common inquiry and common interest ! How must hearts be drawn together, that are conscious of like infirmities, perils and aspirations ! How must souls meet and mingle in the offices of devotion, in the exercises of charity, in the contemplations of faith ! If the circumstances of an earthly residence produce reciprocal confidence or reliance, how much more the experience of a heavenly state begun and cherished amidst the circumstances of an outward and transient existence ! If similarity of tastes or pursuits in worldly matters entices hearts into mutual love, with how much more justice should we expect that they who entertain similar convictions respecting the immortal interests of man, and who are penetrated by the thought of an infinite universe to which they belong, under the guardianship and government of a Perfect Being, should be attracted and bound to each other ! Is not religion, with its Divine influences, its blessed experiences, and its precious promises, a proper—and the most proper, most solid and permanent—bond of connexion ? Undeniably it is. True relationship runs in the line of spiritual kindred. They who are of the same “ household of faith ” and “ heirs together of the grace of eternal life,” are brethren—nearer than brothers by birth. Nay, they are brothers by a higher than the natural birth ; for they are “ born again,” having become “ new creatures ” through Christ Jesus, and so made partakers of the same Divine life, which flows through him from God, and returns through him to God again. Yes,

true relationship is that of the spirit. The children of God are the real brethren. The ties of blood, the sympathies of home, the attachments of mortal condition, lose their strength and their value before the moral unions which faith cements. The Christian can say, after his Master's example, " Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

Whoever shall render a filial obedience and maintain practical piety, he belongs to the kindred of Christ. What a vast family is this ! And who are they that compose it ? The good, of every age and condition ; the pure and the humble, of every Church ; the believing and the faithful, who, under whatever name, are " pressing toward the mark for the prize of the high calling of God in Christ Jesus" ; the apostles who followed the steps of the great Master, and the confessors who sealed their faith with their blood ; the servants of God who have gone about doing good, and the meek who in the patience of humility and amidst the sufferings of disease have possessed their souls, till the day of deliverance came and they exchanged earthly trial for heavenly joy ; they of whom we have read, while our hearts beat with admiration, and we were solicited by their example to consecrate ourselves to high and holy endeavor ; and they whom we have known in their work of love and life of faith, and whose departure, when they left us, we felt had made the world poorer ; and those who now stand in their various offices around us, walking before God in the integrity of their souls and instructing us by the heavenly character of their lives ;—all these belong to that kindred which Jesus has described in the words we have quoted. And if we also belong to it, then are they also our spiritual relatives. What an honorable relationship ! What a kindred this, reaching over many lands, and embracing two worlds !

Nor do those whom we have enumerated constitute its whole extent, or glory ; for Jesus is himself included within its circuit, and of all these kindred souls in heaven and on earth God is willing to be called the Father. This is the true relationship of love and safety, which neither life nor death has power to

dissolve. Behold here a nobler lineage than was ever traced by genealogist or herald. God, Christ, and all pure and happy spirits calling the obedient Christian their child and brother!

E. S. G.

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### OLD MARTHA.

PROBABLY if every clergyman would keep an exact account of all note-worthy matters within the circle of his parish visits, he would be able every year to put forth a decently sized volume of interesting observations and experiences. In spite of the frequent remark of secular men of a certain stamp, that ministers know nothing of the world, since their black coat and professional gravity put people under restraint, and drive away all genuine nature from the manners and conversation of the society they frequent, a fair argument can be urged to prove their peculiarly favorable opportunities for studying human character. They may not see so much of the trickery of men as lawyers, nor so much of their meanness as merchants, nor so much of physical suffering as physicians see; business is not the whole of life, nor a suffering body the chief of human ills. A clergyman has more intimate access to the hearts of people than any other man, and has the high prerogative of speaking with a large circle of persons, under all conditions of being and all states of mind, upon the most important of subjects.

It is not uncommon to hear expressions of pity for ministers, that they are obliged to visit so many people, and especially so large a number of persons not distinguished in culture, and some of them perhaps lacking the refinements of the more privileged society. We have heard ladies, who pass the best part of their time in frivolous company, giving their mornings to heartless calls upon people whom they are constantly ridiculing

and their evenings to the most shallow dissipation, we have heard such ladies speak with positive horror of the duties of a minister's wife, who is expected to visit so many people unknown to fashionable circles. Miserable folly! Which is the sadder drudgery of the two? As for us, not presuming to speak for the other sex, we deem no society so interesting and improving as that of the members of a worthy Christian congregation in their home acquaintance with their minister and his family. It is his fault; if there is any lack of ease or conversation. Every visit may be made a hearty reality, and enrich the mind with more real good than a dozen fashionable calls. Sometimes the humblest homes are most interesting, and he must be a poor student of man and the Gospel who has not been taught by some industrious mechanic from his work, or busy woman at her needle, some new lessons in the human heart and its spiritual wants. But we must not continue this strain. We chanced to fall into it, as we sat down to make a little sketch of a parish visit to an aged woman in our society.

Few houses in the city are humbler in appearance than the cottage that shelters black Martha. One trusty servant forms her whole retinue, and he signalizes his office by the most violent show of hostility to all approaching strangers and the tenderest tokens of regard for them after their entrance. But we have known far worse servitors than this four-footed compound of the sentinel and the sycophant. Old Martha receives her guests with all the agility and heartiness of a person of not a fourth part of her age. What her age is, cannot be accurately determined, although it must be more than a hundred years. She has little notion of numbers so intricate as the scores that measure her winters and summers; but events she remembers very well, and speaks of the American revolution and of the previous French war with great familiarity. It is not her age, however, that is so remarkable as her cheerfulness and genuine faith.

She reminds one constantly of the Hebrew mind, which ascribed everything immediately to the agency of God. Every blessing is his gift, every trial his discipline. "Thank the

Lord," is the good old woman's constant phrase and the essence of her theology. Without the least sign of cant, she receives every event in this same cheerful way; and a donation of a pound of tea or a load of wood, while it moves her to bless the human kindness that sent the gift, seems to her an opening of the very heavens, and a letting down of the ladder on which angels ascended and descended.

She probably never read Cicero "De Senectute," nor Lord Bacon on old age; but in her simple piety she has found a secret for resisting the power of time and decay, such as the Roman orator or the English philosopher might well envy.

One cannot help wondering, in reading the writings of some of the pious men of old, at the sustained fervor of devotion that seems to pervade their lives. Take St. Augustine's *Confessions* for instance—a goodly octavo in the form of a direct and fervent appeal to God. This man, we are tempted to say, must be a hypocrite, for surely no man can really maintain so high a pitch of genuine devotion so continuously. This thought came up during the visit to Martha, and she furnished a living commentary on the ancient saint. Her life is a constant appeal to God. If she could write her biography, it would probably be very much in the style of the African bishop.

Much more might be said of Old Martha, but our space is filled up, and we must stop. Let it be borne in mind, that although she has had quite a hard time in life, she takes very cheerful views of Providence. To the question, "Martha, do you think there is more good or ill in life?" she replied, "Oh, master, more good, more good; thank the Lord." She said this with such an earnest expression, that when we thought of her past trials and present poverty, it seemed as if the sternest of moralists were preaching contentment. The preaching was not without effect. It has checked some repinings already. May it check many more, and be a lesson of cheerful contentment when Martha has gone to her rest, and the peace of heaven has fulfilled her childlike faith and hope.

S. O.

## INDUSTRY, ITS REPUTABLENESS AND ITS ADVANTAGES.

To one who had not from actual observation learned the contrary it would seem strange, that any among the disciples of a Master who uttered the parable of "the talents" could, under any combination of circumstances, come to regard labor as derogatory, and a condition of indolence as honorable, innocent, or desirable. To most persons therefore it may seem to be throwing away labor, to expend it in any attempt to show by argument that idleness is sinful, or industry meritorious and honorable. Our observations of men and manners convince us, however, that there are persons even in this Christian community whose views on this point are erroneous, whose sentiments towards laborers are ungenerous and wrong, and whose conduct and health are deleteriously affected by these errors of thought and feeling. Let us then state a few considerations in favor of industry and its effects.

The faculties with which men are endowed are not designed to continue in a state of inaction. Every consideration of reason, Scripture, analogy, and policy, is in favor of activity. In the case of the external senses, eyes are designed *to be used* for seeing, ears *to be used* in hearing. So of the faculties belonging more immediately to the mind; memory is designed *to be used* in accumulating knowledge, and conscience is *to be used* as a guide to moral conduct. It is entirely adverse to the plan and purpose of Providence, that men should pass through life with senses closed to the beauties of external nature, and with faculties undeveloped, or made feeble and sickly by continuous inactivity. We are happier and more healthy when we are active. We can win friends by activity. If we are not industrious, our faculties become feeble and inefficient. The idler is not respected by those about him. Not only has he never performed services which lay them under obligation to him, but he has leaned for his own support upon their unrequited services. Those who happen, unfortunately, to be

connected with him will not, perhaps, allow the idler to suffer for want of the necessaries of existence, but if he makes no efforts in his own behalf their gifts will be reluctantly bestowed. They will not hold him guiltless, who subsists upon the fruit of their toil and at the same time makes no effort for his own support. Such conduct on his part is ungrateful, and ingratitude is a trait of character justly held in universal contempt.

Again, sluggish habits are uncomfortable in themselves. There is no animation of spirit, no glow of joyous feeling, no agreeable feeling of being of service in the world, experienced by the idler, such as is experienced by persons active in good pursuits. So painful and so hard to bear is continued inaction, that few can endure it, and hence it is that those not usefully employed are prone to busy themselves unworthily. It seldom happens that idlers are really pure in character. The faculties with which we are endowed insist on being employed, and if we do not devote them to some regular and reputable pursuit, they are apt to entice us by their demand for occupation into conduct which is irregular and wrong.

Activity seems to be the order of everything about us. The material world teems with action. The planets are in motion. Vegetation continually grows and decays. The atmosphere never stands still. The tides ebb and flow incessantly. Beasts and birds and fishes, all are active in their spheres. There is every consideration of analogy therefore for believing that we should ourselves be active also. Happiness, health, and respectability require it. And furthermore, there is a moral obligation resting upon men to employ the powers with which God has endowed them, and this obligation cannot be slighted with impunity. The example of our Savior was one of almost unbroken activity, and that example is of divine authority.

Man was made for labor,—for physical and mental labor; and he belies his nature and robs himself of the chief happiness of life, if he attempts to escape from this honorable calling. He loses his friends, he loses his peace of mind, he loses the favor of God, he loses his health both of body and of mind, he loses his proper relationship to the acting world around him,

and turns aside from the path marked out for him by his Savior's example, if from any cause he lives the life of an idler. Well and wisely has it been said, that the only course of conduct consistent with the highest happiness is a life of uninterrupted activity, devoted to benevolent objects. The necessity of labor has been laid upon the great mass of mankind by the Creator of all, and this could never have been so ordered had not labor been promotive of human happiness. Nothing can be more absurd than the idea, that labor is disreputable or degrading. It is the opposite of industry, that is to be despised and avoided. It is indolence, that is unchristian and not respectable.

A. C.

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## TRUST IN GOD, THE SURE FOUNDATION OF HUMAN HAPPINESS.

A SERMON, BY REV. JOHN CORDNER.

**PROVERBS xvi. 20.** Whoso trusteth in the Lord, happy is he.

THE desire for happiness is universal. Men are continually seeking it. Indeed it may be said that all the varied pursuits of life are but means employed to gain the great end. There are but few in the world who would say they were sufficiently happy, so much so as to prevent any farther exertion on their part to arrive at a state of still higher felicity. Go to the man who is removed beyond the customary anxieties of the world, and you will still find the mind active in the conception or pursuit of some plan on the fulfilment of which a certain portion of his happiness is staked. Go to the individual whose situation in life throws him more into the whirlpool of the world's cares, and you will find him engaged in a continual strife, his mind fixed on some point by attaining which he hopes to secure for himself a larger measure of happiness.

than he has yet enjoyed. Or go to the man whose lot in life has but few enjoyments connected with it, to whom each returning day comes but to bring new disappointments and fresh trials along with it: happiness is far from him, but he looks around him on all hands to discover where it may be found, and when he imagines he sees this, he engages in the race and earnestly sighs to reach the goal.

But in what does this thing consist, which all men seek so earnestly? Various will be the replies given to this question. One man will tell you that it consists in the world's admiration and applause. He spares no exertions, therefore, to secure these things. His days are spent in courting popular favor, and his nights are devoted to the arrangement of new schemes and plans to carry out his darling object. Is his aim the securing of worldly power? Then observe the means he takes to accomplish his end. How often is it that no artifice seems too low for him when a fair prospect of success is opened up by its adoption. No fatigues of body or mind appear too great if the ladder of ambition can only be mounted by submitting to them. To be great in the possession of such power, to be *thought* great, to be called great, is with such a man the ideal of happiness.

Another man looks upon the possession of all such power as a mere bubble, and is disposed to regard him who attaches the idea of happiness to it as half infatuated. He will tell you that the world's opinion is fickle, and that anything dependent on it for support is, like a superstructure raised on a false foundation, in constant danger of falling to the ground. He would place his happiness on a more solid basis. He would make himself independent alike of the world's smiles and the world's frowns. The only way to do this, he says, is to secure a sufficient portion of this world's goods. Thus he associates the idea of happiness with that of property, and sets himself earnestly to accumulate it. He is as eagerly engaged in his own schemes and plans as that other man to whom I have alluded. For him the freighted ship ploughs the trackless ocean; for him the hardy seaman dares the swelling surge, and braves

the crested billow ; for him the crowded mill is kept in continual movement, and the toiling hundreds within its walls labor with little more seeming intelligence than the machinery by which they are surrounded. He seeks profitable bargains and promising speculations. The world around possesses scarcely any charms for him, farther than as it opens to him favorable opportunities for making the one or the other. Thus does the merchant or the manufacturer think and labor himself, and keep others thinking and laboring for him, to secure the grand object of his endeavor. He sees the man who was only yesterday the possessor of a princely fortune, reduced to peniless beggary to-day through some of the ordinary contingencies of the world, yet this makes hardly any impression on him. His ideal of happiness remains unchanged, and he continues his endeavors to secure it with unabated vigor.

The next man you meet smiles at the anxieties and efforts of all the others. He says that toil and care know not where happiness resides, and whoever follows their track in search of it will be altogether deceived. He points in another direction entirely, and affirms that they who would find it must certainly seek it there. He ridicules the idea that happiness can exist with or be won by a care-worn face or a toil-worn hand. He invites you to pleasure's temple, and tells you that is the fane where happiness is always to be found. He bids you banish anxiety and share the thoughtless amusements of pleasure's votaries ; let your voice be heard too in the peal of laughter which rises from that merry group, mingle in the mirthful round where thought or care is never permitted to intrude ; join the fashionable throng, think as they think, speak as they speak, do as they do ; let the harp and the tabret be in your feasts, let the exquisite music enchant your ear, let the gaiety of the crowd captivate your heart, and let the glitter of the showy multitude delight your eye. 'Yield yourself up,' he says, 'to these things, and happiness will make her abode with you. But, above all, abandon the idea of finding her any place in a thinking, plodding world.'

Another man raises his deep, thoughtful eye and bears solemn testimony against all such folly. 'Happiness,' he continues, 'is not to be found there. What!' he exclaims, 'go into that idle, giddy throng to seek for happiness! Come with me where silence reigns; sit down with calm contemplation, and there will you enjoy happiness, whilst the ambitious, bustling man of the world, and the thoughtless pleasure-seeker are off in the wrong track, spending their energies after a mere shadow. Come and hold converse with the great and the good of other days. What though their bodies slumber in the silent dust? Still the undying mind appeals to us from the speaking page. Leave the world, dwell with these, and be happy.'

Should you think proper to pursue the inquiry farther, you would meet with a still farther variety of answers. Different minds have their own ideas of happiness. Those ideas it is the effort of their lives to realize.

Happiness may be simply defined as a state of freedom from all anxiety and care, a state where no desire remains unsatisfied. By keeping this in view we shall be able to understand how it is that men's ideas of it vary so much. We know that the mental constitutions of men are different. These are as unlike as are the circumstances in which they have been severally placed. Hence it is that one class of desires may appear to one mind to be of much more importance than any other; while another class may be regarded in the same light by another mind. In proportion to their supposed importance will they be more or less anxiously sought after.

There is a simple secret, however, connected with happiness, which if all men properly understood, they would be perfectly happy. It is disclosed by Paul in his letter to the Philippians. "I have learned," said he, "in whatsoever state I am, therewith to be content." Contentment, then, is the key to happiness. To attain contentment, however, some mental discipline is requisite. You will observe, the Apostle says that he had *learned* in whatever state he was to be content. Placed as we are in this social state, seeing so many different condi-

tions of men every where around, many of them enjoying honors which the mass of the people cannot attain, and possessed of comforts and luxuries beyond their reach, a number of desires are apt to be generated which in a more simple state of society would never be thought of. No class of men is exempt; all are involved, from the highest to the lowest. The peasant marks the prince rolling in his car of state, and thinks that if he had but the crumbs which fall from that rich man's table he would have enough to free him from laborious toil, and in such freedom from laborious toil he pictures to himself happiness. The prince on the other hand marks the peasant as he carols lightly at his labor, and silently wishes himself free from the heavy cares of his exalted station, and thinks if the lightness of that peasant's heart were his, he should indeed be happy. But it is not to the extremes of human society alone that these remarks will apply. They are equally appropriate even to those classes which come nearest to each other. The humbler and less wealthy classes of the community look upon the superior comforts of what may be called the middling ranks, and they exert themselves to attain them in the hope of adding to their stock of happiness. Those middling ranks, in their turn, regard the additional luxuries and enjoyments of those placed above them with an eye of strong desire, and imagine if they could only reach that point they should rest in happy contentment. Whilst those who already occupy this desired point are themselves sighing to reach some higher and more advanced standard of enjoyment, luxury and honor. So it is every where, in a greater or less degree, and amongst all people. It is in such a condition of things that we live and move, and hence the necessity for a steady mental discipline. We must accustom ourselves to separate the real from the fictitious. We must learn the lesson, we must be thoroughly convinced of the great truth, that happiness belongs to no particular class of men, but that by a beautiful arrangement of God's providence it is in the power of every individual to make his own lot in life happy if he will. A moment's reflection, and we cannot doubt the fact. Do we

not often see the poor man happier than the rich one, and the servant happier than his master?

We should all learn to be contented, then, in our several situations, let these be what they may. I repeat what I have already said, that contentment is the true key to happiness. Perhaps we are inclined to regard our lot in life as unfortunate. Some fond hopes have been disappointed, some bright prospects suddenly blasted. In such a case we are apt to look to some more favored fellow-mortal whose hopes have been realized, and whose prospects have been successfully carried out, and by comparison with such a standard measure our own ill fate. But were we to cast our eyes around us in the world, and consider what multitudes are in it whose condition in all desirable respects is far inferior to ours, we might come to a very different conclusion. We are more inclined to dwell upon what we have not, than upon what we have; and this disposition, if encouraged, will always be a fruitful source of discontent.

Our condition, it has been often said, is very much what we ourselves make it, and the saying is correct. The complexion of a man's own habit of thought imparts a tinge to every thing around him. Hence it is, that of two men, circumstanced in regard to the outward world precisely alike, we may nevertheless see one happy and the other miserable. He who cherishes a gloomy, misanthropic temper, will not be able to see any thing but a gloomy world around him. The face of nature, be it ever so bright and glad, has no charms for such a man. While he who possesses habitually a cheerful, generous disposition, can look with gladness on the world without him and men around him, under all circumstances, and at all times. And with regard to our particular position in life, it is fixed primarily by ourselves; that is to say, it is our own conduct which determines the position we are to occupy in the scale of the world's estimation. We shall be esteemed or despised, generally, in proportion as we have endeavored to make ourselves worthy of the one or the other.

What, then, is the obvious duty of the rational, reflective

being? Plainly, to consider all the circumstances of his situation, and set himself in all honesty and earnestness to conform himself cheerfully to those circumstances, knowing that this present state is altogether in the hands of Him who is the Sovereign Disposer of all events both here and hereafter. With this grand fact constantly before his eyes, he would habitually apply it to every event of life, and rest contented in the assurance it would impart to him. This is true wisdom, for it will ensure contentment, and guarantee happiness to every one who learns to practise it.

A deep, unwavering trust in God, then, lies at the foundation of all safe contentment and solid happiness. There may be contentment where there is no spiritual safety. It is quite possible that the careless and irreligious man may enjoy contentment while he is ardently engaged in his pursuit of pleasure, business or ambition; but it is of the same kind as that of the man who pursues his course over pit-falls, either in ignorance of the danger or in recklessness of the consequences. It is not in the nature of things that solid happiness should result from such a course. Every man who has heard a future state of retribution proclaimed, every man who has a conscience within him, must occasionally be visited by anxious thoughts and stinging moments, which mar all true enjoyment and fix a cloud upon the sunshine of his happiness. He has built his house upon the sand instead of founding it upon the Rock of ages. Every passing storm shakes it to the foundation, as if in solemn warning of the utter downfall that must sooner or later take place.

Safe contentment and solid happiness, I repeat, must be founded on faith in God, on an unsfaltering trust in His all-superintending providence, on an undying reliance on the gracious promises held forth in His word. The Deity has revealed himself to us as our Father. Do we, then, really believe this? If so, away with undue anxiety, banish all low carking cares, take shelter in his arms, and bid defiance to the world. He has thus revealed himself to us in a character with which we are accustomed to associate the most interesting thoughts

of our existence. We are carried back to a period of our lives when gladness reigned within us, when all our wants were attended to and supplied, when care existed not, and anxiety was unknown ; and yet we were provided for, and protected better than we could have been by ourselves. And shall it be said that we have thus experienced the faithfulness of an earthly parent, and yet be tardy in trusting the faithfulness of our Father in heaven ? Surely not. The God of external nature is our God likewise. He provides for all that He has made. The same Great Being who feeds the raven's callow brood, who arrays the lily in its robe of purity and clothes the grass of the field with freshness and with verdure, will also provide for us. For, oh ! he has made man for higher and nobler purposes than all these. Hear how beautifully and forcibly the Savior persuades men to put their trust in their heavenly Father's bounty and care : " Behold the fowls of the air," says Jesus, " for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they ? . . . . And why take ye thought for raiment ? Consider the lilies of the field how they grow ; they toil not, neither do they spin ; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field which to-day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? "

If we could only keep God's superintending providence fully and fairly before our view at all times, how easy in mind, how contented, how happy, might we always be ! This would smooth down all inequalities in the condition of mankind. It would equalize every lot in life. We should then be led to attach less importance to mere station in the world, since all is fixed by the same hand, by the hand that cannot err. Should we live in the bright sunshine of worldly prosperity, we would not be vainly puffed up, but look to the gracious source whence all those blessings flowed and be grateful and contented. Should it be otherwise with us, should we live under the dark cloud of worldly adversity, we would neither

murmur nor repine, but reflect upon the wisdom and goodness of Him who fixed our state, and by deep faith in that wisdom and goodness be resigned and contented.

God is our Protector. Do we really believe this? If so, how happy should we be under such a protector! No danger is to be apprehended, whilst He, all powerful, reigns above us and watches over us. We are in a probationary state, intended for a great destination. All the dangers and trials which meet us constantly here, and serve to disturb the even tenor of our way, and awake anxieties within us, and appear to us at times as matters of supreme importance, are in reality concerns of little moment when rationally and religiously considered. For what is our span of threescore years and ten in the illimitable extent of that existence which awaits us? What is the space of life allotted to us here, when compared with that which is reserved for us through the countless ages of eternity? Nothing. A drop of water would bear a greater proportion to the broad Atlantic, a particle of sand to the unexplored deserts of the East. By multiplying one or other of those you may produce an ocean or a desert, but no multiplication of finite periods of time can ever produce the infinity of eternity. Let us thoroughly understand this, then, and draw practical wisdom from the knowledge. Our situation here is but a passing stage, through which we shall all shortly pass with speed and certainty. I say, with speed, for our years flit past as a shadow, and their traces appear like those of a tale that is told. I say, with certainty, for out of the countless millions of mankind that have been, from time to time, sent into this world, none was ever yet stayed in his progress through it. All were carried onward.

The promises of God are, like himself, everlasting. Do we really believe this? Then let us look to those promises, and be contented with all God's dispensations. Let us place our happiness in a "patient continuance in well doing," knowing that as God is true, eternal life will be the reward of such a course. A mind perfectly filled with this feeling, thoroughly imbued with this grand Christian idea, will never be unhappy, for it

has chosen the better part. He in whom is such a mind has made his duty his chief delight, and the more ardently he pursues it, the more intense will be his happiness. As opportunities for doing good open upon his view, he will gladly seize upon them in his course; and from every new labor of love and act of mercy he gathers fresh strength and goes on his way, not only contented, but rejoicing.

Let us now condense the considerations we have advanced. Happiness is a thing which men are constantly seeking and striving after. But they are accustomed to associate various and conflicting ideas with the great object of their pursuit. This arises from the different and varying circumstances in which they have been severally placed. Thus one man is ambitious of worldly distinction, and he thinks that if he could but attain to a certain point of power he should certainly be happy. Another man observes the potency of worldly wealth in commanding worldly enjoyments, and imagines that if he could only obtain a sufficient portion of the one, the other would be within his reach, and his happiness would be secure. A third is the thoughtless votary of pleasure, and cannot understand how any one should seek happiness any where else than in pleasure's temple. Whilst a fourth will stare at you in distrust, if you say happiness is to be found either in the noisy world or in the idle haunts of the gay and thoughtless. He has his idea of happiness fixed with silence and meditation, and he goes there to enjoy it. Thus it is almost without end. Paul however discloses the simple secret of happiness. It is contentment, contentment with our lot in life, whatever it may be. This is the true way to arrive at happiness. But we must learn to walk in it. We must learn to separate our ideas of happiness from any mere condition in life, since we find the peasant may enjoy it while the prince is miserable. We must learn to fix them on something higher, nobler, and more permanent. In our search for happiness it becomes us to act as rational, religious beings, as we are. Trust in God, an unfaltering trust in His providence and promises, is the only true basis for man's happiness. On this it may rest, immovable

and eternal. God, who cannot fail, is our Father. He is our fatherly Provider. For what then should we be anxious, but to gain His favor which is life, and His loving-kindness which is better than life? He is our fatherly Protector; of what then should we be afraid, but of His displeasure, and for this no earthly consideration could make amends.

These remarks are true. Let us then draw wisdom from them, and apply that wisdom, each one to himself. Do we desire happiness? Whilst others join in the profitless chase after the phantom, let us labor earnestly for the great reality. Let us seek God until we find Him, and when we have discovered Him, let us love Him, serve Him, and trust in Him. Let us study Christ till we know him, and when we have understood him, let us learn of him, obey him, and imitate him. These are foundations which cannot be shaken. They will remain firm and sure to the humblest man who builds on them, when the principalities and powers of this world shall be no more, when the pomp and vanity of wealth, the glare of fashion and the glitter of pleasure, shall have sunk into nothing;

"When victors' wreaths, and monarchs' genis,  
Shall blend in common dust,"

and earth itself have yielded to the all-pervading decay. Yes, these foundations are true and sure. All others are frivolous and false. The God of your fathers is your God likewise. Trust in Him, then, and be happy. "Happy is the people whose God is the Lord," saith the Psalmist, and the sage of holy writ echoes the sentiment—"Whoso trusteth in the Lord, happy is he."

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"Our life is even a vapor, that appeareth for a little time, and then vanisheth away." So said the Apostle, and so says Providence, as it calls us to consider the lessons which it sets before us. Yet we live as if our days were like the years of men before the flood. How much need have we to pray that God will open "the eyes of our understanding" to perceive our perils and our duties.

## YOUTH.

CALMLY as the streamlet flows,  
Softly as the night-wind blows,  
Gently as the blossom grows,

Thus, how beautifully blest,  
Sinks the infant into rest,  
Leaning on his mother's breast !

Chiming are his dreamy hours,  
Tenderly, as summer showers  
Drop upon the early flowers.

But there comes a wakeful time,  
When his heart may hear the chime,  
Dulled by passion, pain or crime.

Youth, no longer leaning where  
Gentle lips are breathing prayer,  
Findeth trial hard to bear.

Oft a vision beaming clear,  
Smiling from a future year,  
Nearly won, will disappear.

Or, if no deceptive gleam  
Thrown on life's uncertain stream,  
Death may prove it soon a dream.

Hardly from life's fountain started,  
Many slumber, happy-hearted,  
Numbered with the great departed,—

As, their brilliant courses run,  
Stars are setting, one by one,  
Ere the perfect night be done.

The bewildering torch of Fame,  
Heralding a glorious name,  
Fadeth like a meadow-flame ;

And Ambition's syren tongue,  
Where the sweetest music hung,  
Scorns the vanity it sung.

When dark shadows o'er it sweep,  
How may early manhood keep  
Faltering energy from sleep?

Be not by thy fears subdued!  
Live not in a mournful mood!  
Doubt and grief may be withstood.

Round thy brow a garland bind,  
Of the greenest laurel twined!  
Onward press with trusting mind!

For the conqueror of yore  
This proud wreath of glory wore;  
Wear thy garland to the war!

Soldier! to the battle field!  
Hope and faith thy lance and shield;  
Victory! Oh, never yield!

R. P. R.

### CHRISTIAN FAITHFULNESS.

HAVE you ever learned to estimate the precise force of the word, *faithful*? If not, give your attention to the matter for one moment. There is a beautiful meaning, we think, wrapped up in the expression. It teaches a glorious doctrine, a doctrine about doctrines, and a practical doctrine, too.

When we speak of a faithful man, the first thought in our minds is the thought of moral rectitude; we refer to one true, merciful, diligent, exact in the performance of every duty; we have a good character before us. When there is nothing wanting, we call the man perfectly faithful. Now divide the expression into its parts, and what have we? Faithful means

full of faith. In an instant, without changing a letter, without resorting to any logical or philological processes, we have made the important passage from works to faith. Indeed, we seem almost to have got over a most formidable controversy. Language is often a clear and most eloquent expositor of opinion. It throws light upon many a truth which, however it may be darkened and disturbed in the books, cannot be eradicated from the human mind, or kept from human lips. It preserves good doctrine that else might die. It brings back the wanderer to common sense, and teaches him through one word, what for long years, perhaps, he had sought in vain.

The faithful man, it seems, is the man who is full of faith. Faith, then, has been found to be so mighty an agent, so truly a *working power*, and so certainly a moral power, that when we wish to describe one just and exact and sober-minded and merciful, we think it only necessary to employ this term faithful—to say that the person is full of faith. Faith and works are thus, in our view of things, intimately blended. They cannot be separated. There is but one word for the religious and for the moral man. If we are full of faith, are we not faithful? If we are faithful, are we not full of faith? We are brought to the doctrine, from whichever point we start. Faith, we said, has proved so efficient, that those who have it in abundance, are at once styled good. And, on the other hand, it is so clear whence alone we can derive our goodness, that the good are at once said to be full of faith; this account of their excellence is at once given. The notion that morality can be separated from religion meets with no countenance amongst plain persons, who employ plain language. There must be heavenly doctrine for heavenly practice, and heavenly doctrine must lead to heavenly practice. Ponder the word *faithful*. Perhaps it will save you from some shallow and dangerous notions;—from a powerless piety, from a lifeless morality.

Christian faithfulness, we said. It is the highest stage of excellence. We can use no nobler term of eulogy. It is the moral sublime. But what does the phrase mean? Why the addition of that word 'Christian'? Why not say moral, or Zoroastrian, or Platonic, or Socratic, or Mahometan? Because we

believe that Christian faithfulness is the highest faithfulness, and that only those who are full of faith in Christ can show forth Christian faithfulness. They must have this sort and this degree of confidence, nothing else, and nothing less. A less amount of faith will bring to pass a less result, not however *faith-ful-ness*. Other faith will bring forth other faithfulness, not however Christian faithfulness.

Try, then, to learn the wisdom locked up in these words; they will teach you more than we have taught you. R. E.

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### ADDRESS TO A CHRISTIAN SOCIETY.\*

#### FELLOW CHRISTIANS OF THIS CHURCH AND SOCIETY:

According to the custom of our fathers your new Pastor, with simple and impressive services, has now been introduced to his sacred office. Henceforth he is to be your religious teacher and spiritual guide; your counsellor and friend. You have heard the solemn charge which he has received in the presence of the assembled churches. You have witnessed the cordial hand of fellowship which has been extended. We have all united in fervent prayers for Heaven's blessing and guidance. New duties now rest upon him, and new responsibilities have been voluntarily taken by you.

Brethren, the churches here present would congratulate you on this interesting occasion. They offer you their hearty sympathy and Christian fellowship. They salute you in the name of their Master, and wish you grace, mercy, and peace. Their hearts' desire and prayer to God is, that the connexion sealed this day, may be a permanent and a useful one; that by it the interests of the universal Church may in some mea-

\* Delivered at the Installation of Rev. George M. Rice as Pastor of the First Church in Chelsea, September 18, 1844, by Rev. R. C. Waterston.

sure be promoted, and that through it those who shall here attend the ministrations of religion may be quickened into a true spiritual life.

Christian friends ! You have seen that the churches, by the solemn words which have been spoken, feel that your pastor has now entered upon an important work, and that he is accountable to the Great Judge for the manner in which he shall perform his labor. But they would exhort you to remember that *all* the accountability rests not with him, and while they would congratulate you on your present bright prospects, they would, in the spirit of Christian friendship, remind you that great duties will also devolve upon you.

You have invited our brother to be your Christian teacher. But of what avail will it be that he meditates upon divine truth, and brings to the sanctuary the results of an earnest mind, if you are not here to listen to his words ? A faithful attendance upon the religious services is as much your duty, as a faithful preparation will be his. If you wish to chill your minister, and palsy his mind, and crush his heart, let there be a scanty attendance upon his ministrations. But if you would nerve his soul, let him see his whole flock before him joyfully gathered from a hundred homes. In his solitary hours this thought will give zest to his labors, in his public services it will add inspiration to his speech. When the music of the Sabbath bell is heard floating over the surrounding hills, may heaven witness the interesting sight of old and young coming up to this venerable house of God. Let every one, as in the days of the Prophet, be ready to speak unto his brother, saying, " Come, I pray you, and hear the word of the Lord." The counting-room and the workshop are closed. The ponderous hammer pauses by the anvil, and the plough rests in the furrow. Now is the hour of thought ; a season for praise and for prayer. Let it not be lost. Come up to the sanctuary and make it to your souls the very " gate of heaven."

And come with earnest hearts. Be willing to think ;—be willing to feel. Powerful reasoning, and touching appeals, and bold expostulations, will be of no avail, unless there are

hearts willing to receive. One might have the zeal of Baxter, and the spirituality of Fenelon, and the eloquence of Paul, and it would not move unless there was a willing heart. Even in the days of Christ there were some, who having ears heard not, and having minds would not understand. Come to the house of God, brethren, wishing to be made better, eager to gain truth. It is sometimes said, 'this desire must be awakened by the minister.' And it is true, that to awaken this desire in the minds of the indifferent will always be one of the most earnest wishes on the part of the minister. But the crying evil is, that the people too often expect the preacher to do all. They expect his exertions to take the place of their efforts. They want passively to be acted upon, to have truth mechanically imparted to their indifferent minds. Away with such utter misconceptions ! There are some things men must do for themselves, and we might as reasonably expect another to breathe for us, as that another should be righteous for us. Come to this place with minds hungering and thirsting after spiritual good. Come, desirous of obtaining profound views of God and of man. Cast off dulness. Fight with it as you would with a demon. Gain vigorous minds—fresh as morning. Be ready to grapple with difficulties, and struggle for a comprehensive wisdom, that you may have adequate conceptions of the great principles of our holy religion.

Be just, be considerate, be kind. This is an age of thought, let your pastor think for himself. Let him utter his thought. If you have a right to differ from him, remember that he also has a right to differ from you. Judge of his views by his general expositions, rather than by what you may have understood him to say in any particular discourse. Dwell upon that by which you have been edified, rather than upon that with which you did not agree. Hope not to be either dazzled or enraptured, but be content if you hear wholesome doctrine, expressed in healthy and simple language. Care not so much for what is great as for what is good.

You will meet our brother at your homes, at your fire-sides. We need not ask you to give him a welcome. We

doubt not you will do this, most heartily. But when you welcome him, welcome him both as a man and as a minister. As a minister, by showing your willingness to converse upon worthy subjects, by speaking frankly upon the subject of religion, and by speaking upon all subjects religiously ; as a man, by always speaking your honest thought, by acting naturally and truthfully. Your pastor will never wish you to converse with him upon religion, merely because he is a minister. Neither will he wish you to manifest a manner or spirit different from what you would manifest in conversing with any one else. He would have you act yourselves. He would have you speak your true thought, without cant, and without hypocrisy. Give him the sterling thoughts that are coined in your soul. If you are tempted to censure, consider as well as condemn. Remember that he has the feelings of a man. Respect him for his labors. Honor him for his worth. And make him a friend. He may cheer you in trouble, and comfort you in sickness, and aid you in the hour of death.

Be ready to co-operate with your pastor in every Christian labor. Give him your heart and your hand. Speak with him. Suggest plans for the good of others and aid him to carry them out. Religion is not now confined to a priesthood. Its dearest interests are in the hands of the people. Watch over those interests with unwearied vigilance. It is the work of God, and he calls you to be co-workers. In this ye also are priests, and are chosen as living witnesses of the truth.

At this altar, the servant of Christ will sprinkle the waters of baptism. Forget not to bring hither your children, that in the presence of the people you may acknowledge your obligations, and manifest your gratitude, and record your vows. Thus will the tenderest ties of nature be interwoven with this sacred place, and the endearments of home be associated with the sanctity of the church. Bring hither your little ones in their beauty and innocence, and in the midst of the congregation let the blessing of the Almighty be invoked upon them. What can be more touching and solemn than when paternal love thus consecrates infancy ? The mother with her beating

heart holds in her arms the gift of Heaven. The hands of a father present his offspring as a spiritual and immortal being, and he enters into covenant with his Maker. Come, parents, to the baptismal font, and let the affections of home be entwined about this place. Let the shepherd of the flock here receive each new object of his love, and give to it his heart-felt benediction. Here also may the brow of age receive the baptismal water, as a type of that spiritual baptism which comes from God. Let those in the maturity of life who have never received this ordinance, hasten to partake of it.

And here will the table of the Lord be spread and the followers of Jesus be invited to assemble. Turn not aside, brethren, at that touching hour. In the name of the departed who have here partaken the emblems of a Savior's dying love, I entreat you not then to turn aside. Crowd affectionately around that table. Prepare for that simple and significant rite. Send not a pang through your pastor's heart by looking coldly upon this ordinance. Behold it in its naturalness and beauty. Muse upon it as touching the wants of your soul. Think of it as connected with the last hours of Christ's mission, and listen reverently to the accents of his farewell words. Here may the afflicted find comfort; here may the tempted obtain strength. Here may youth gather stability, and age renew its vigor. Here may visions of immortal hope shine forth, and the cross of Jesus become the pledge of an everlasting love.

Look upon the whole church and congregation as a Christian brotherhood. Be not as strangers one to the other. Let each fellow-worshipper have a hearty grasp of your hand and a friendly smile of recognition. By this shall all men know that "ye have passed from death unto life, if ye love the brethren." Cherish no jealousies. Promote no discords. But have that charity which hopeth all things and is not easily provoked. Feel a deep interest in the spiritual welfare of the church. Breathe over it a quickening energy. Kindle it into divine life, till its influence shall be felt far and wide, and all believers shall turn to it as a shining light in the midst of the churches.

Brethren, the thought of your past history adds interest to this hour, and may well add to the energy of your future labors. These ancient walls speak. You stand in the temple of your ancestors. Venerable men, who have long been gathered to their fathers, have here preached, and successive generations have met around this altar. They seem even now to pass by in solemn procession. Who would forget that Cotton Mather formed this church—that name so intimately connected with the early history of New England? Since that day what changes have taken place! The boundaries of nations have been broken up. Yet here where the fathers met, the children worship.

But especially would we remember on this interesting day that here was the hallowed scene of a Tuckerman's toils. Here, forty-three years ago, that apostolic servant of Christ was introduced to the sacred office of a Christian minister, and here for twenty-five years he lived and labored. Here, when the light of the morning shone over your valleys, he expanded his mind. By these way-sides he has walked. And in your dwellings how often has his voice been heard in praise and in prayer. Here did he muse upon the ocean whose murmur he might constantly hear; and as he saw the ships pass by, his thoughts were turned to the sailor's privations and hardships, and he matured plans for the sailor's good. Here, as he looked over the great sea, he thought of India and the poor Hindoo; and his soul kindled with missionary zeal. Here he commenced his correspondence with Rammohun Roy, who in Europe, in after years, embraced him with reverential love. Over those blooming and fertile fields, he could see the domes and spires of the city with which his name will now be forever associated. This church for twenty-five years was blessed by his counsels, and from you he went forth, in the power of immaculate love and Christian hope, to labor for the poor. It was said of Augustus, that he found Rome brick and left it marble: Tuckerman did more;—he established a principle, and that principle yet works with accumulated force. He went forth in faith and under the most squalid garb he recognized an im-

mortal soul and a brother man. To him there was no depth of vice so low, from which a spirit might not be redeemed. He went with the views of religion which you cherish, the cheerful, soul-inspiring doctrines of the Prince of Peace,—the Bible without a creed,—the cross of Christ the token of love, and not of wrath ;—black vice was moved, flinty hearts melted, malignity fled, and hundreds were converted to God. Our prisons, our jails, our alms-houses, felt his influence. The afflicted smiled in resignation, as they listened to his words of kindness, the wandering were reclaimed, and the children of God rejoiced with a joy unspeakable, when they heard the sublime truths he imparted. I will not magnify his work. You know what he did, and you know what an example he left for us.

I will only say that you are honored, by his having been so long your guide and friend. This place is a monument to his memory. Venerable walls ! ye have heard his voice. And ye aged servants ! ye have listened even here to his fervent exhortations.

Never shall I forget our last interview. Calmly he spake of death, and said, "But if it is permitted me to visit the earth, I shall desire nothing more than to return to the scenes where I have labored, and work in spirit with those who may still be here." May he not in spirit be with us now ? Oh sainted servant of Christ, may thy virtues be cherished in our hearts, and shed an influence over this hour ! May thy affection and thy faith rest upon our brother as he guides this flock ! May thy piety, and enlarged benevolence, and holy zeal, descend upon this people !

Brethren, Christians, Friends ! The blessing of Christ Jesus, the Great Head of the Church, be with your pastor and with you ! May you both be faithful to your new responsibilities, and while God prolongs your existence, may you "stand fast in one spirit, with one mind, striving together for the faith of the Gospel!"

## INTELLIGENCE.

INSTALLATION AND DEDICATION AT ALBANY, N. Y.—Rev. Henry F. Harrington, formerly of Providence, R. I., was installed over the First Unitarian Society in Albany, October 15, 1844. A large delegation of clergy and laity were present, though somewhat smaller than was anticipated. The meeting-house, formerly occupied by the Methodist denomination, having been entirely refitted, was also dedicated anew to the purposes of Christian worship. When completed, it will present a beautiful and chaste appearance. It is a matter of congratulation, that by the generosity of various societies of our denomination, we possess now a church of our pure and simple faith in the capital of New York, making almost a complete line from Boston to Buffalo.

The order of services on this occasion was as follows:—Introductory Prayer, by Rev. Mr. Palfrey of Barnstable; Selections from Scripture, by Rev. Joseph Harrington, Jr.; Dedicatory Prayer, by Rev. William H. Furness of Philadelphia; Sermon, by Rev. H. W. Bellows of New York; Installing Prayer, by Rev. E. B. Hall of Providence; Charge, by Rev. Orville Dewey of New York; Right Hand of Fellowship, by Rev. Chandler Robbins of Boston; Concluding Prayer, by Rev. Alonzo Hill of Worcester.

Rev. Mr. Bellows took his text from 1 Corinthians, viii. 6: “But to us there is but one God, the Father, of whom are all things, and we by him; and one Lord Jesus Christ, by whom are all things, and we by him.” He commenced by an allusion to the society, differing in many points of faith from the one now to occupy the building, who, in seeking a more convenient place for themselves, had made this over to us. This led him to speak of the broad platform upon which all Christians might and should stand. An argument for union might be drawn from the earnestness with which we press the matters of our differences. Its basis is our common love of Christianity. We should rejoice therefore in all the triumphs of the Gospel over heathenism, atheism, worldliness, by whomsoever prosecuted. We need not lay aside our peculiarities or cherish them less heartily; on the contrary, he who is indifferent to them may be rightly charged with indifference to Christianity. But while we enforce these, we can still remain in fellowship with all those who stand upon the Bible, and rejoice in the progress of any and all, as the enlarging of the borders of Christendom.

Our first cause of congratulation, then, on this occasion is that a new church is dedicated to the worship of God the Father, in the faith of Christ, his Son.

But we have our peculiar views; we believe them important. Our second cause of congratulation is, therefore, that a new church is founded, wherein, as we believe, the Gospel of Christ will be taught in its simplicity and purity. We belong to the church of the Reformers. We stand where they stood, on the Bible and in the Church of Christ. We claim, as they did, to be in the Church, and seek only its purification. Our appeal, as theirs, is to the law and the testimony. Who has a right to refuse this appeal, or return argument with denunciation, or a lifting of the eyebrow? We make our charges, we are prepared to maintain them, and on Gospel ground. Whether they are allowed or not, the preferring of them is no ground for excommunication; for all reform based on the Gospel is within the protection of Christianity and the Church.

It is often charged upon Liberal Christians, that they set up reason against revelation. It is untrue. It is almost unmeaning. For when reason utters her voice, whatever we profess, we cannot choose but hear. The provinces of reason and revelation are so entirely distinct, they cannot clash. Reason *must* judge of the facts which Revelation presents. Revelation is alone possible to a rational being. The question of *authority* is one never brought into dispute. Something however must be meant by the charge. Perhaps it is meant that we apply reasoning more than others to the study of Revelation, devote the noblest powers of the mind to its elucidation. We allow it. We are proud of our scholars in every department of Biblical learning. Does any one deny the propriety of thorough investigation, and knowledge of all that concerns Revelation? None, surely, but those who deny the use of an educated clergy. Is it meant that he who by investigation is led to differ from the prevalent theology, who, for instance, rejects Calvinism, sets up reason against Revelation? Not true; even on the impossible allowance, that Calvinism is Christianity, because a man may reason badly from sound premises. We only use reason, as all reformers do, to clear away corruption. We know the burden of proof rests with us; we assume it. And we ask only a hearing. That we are in a minority is no argument against us. The Protestant who offers it is singularly short in memory, as well as false to his principles.

The preacher now took a view of the points of difference between Unitarians and Calvinists, in a series of charges against Calvinism in its departures from the simplicity and purity of the Gospel. He made allowance for the modifications which had taken place in this scheme; and also insisted that these charges had reference only to the *scheme*, not to Christianity,—to the points of difference, not of agreement. He concluded by a brief statement of our views, and exhorted the society to be faithful to the solemn duties and responsibilities imposed on them, by lives of lofty piety and high-toned morality.

**DEDICATION AT NORWICH, CONN.**—On Sunday, October 13, 1844, a small building, lately erected in the village of Greenville, in the upper part of the town of Norwich, Conn., was opened for public worship. Rev. Mr. Clarke of Boston preached three times, in the morning on the church, in the afternoon on the text, "What shall I do to be saved?" and in the evening on the text, "If any man be in Christ, he is a new creature." The place of worship, which is a very neat room that will comfortably seat about two hundred persons, was crowded all day. It was supposed about three hundred were present on each occasion.

This building has been erected by a very few individuals, who are mostly hard-working men, but who have completed it without seeking assistance from any other quarter. Unitarian preaching in Norwich was commenced in April, 1843, by Rev. William Coe, a "Christian" preacher, now settled at Medway, Mass. He preached in Norwich only once a month during the first year, though the last part of this time Rev. George S. White of Canterbury, Conn., supplied a second Sunday in each month. At the end of the year, in April last, Mr. Coe having left, his place was taken by his brother, Rev. Frederick Coe, who has preached twice a month in Norwich from that time; supplying a Christian congregation at Lebanon the rest of the time. Mr. Coe is quite a young man, and a few years since was on board a whale-ship, but his sermons and other services are very acceptable. The present church was not commenced till the first of last August. The cost was about \$1050. It is twenty-six feet by forty-two, having a portico in front, supported by four square pillars.

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**CONVENTION AT ALBANY.**—The semi-annual Convention of clergy and laity of the Unitarian denomination was held at Albany, October 16, 1844. The Convention was called to order by Rev. Henry F. Harrington. Rev. Mr. Briggs, Secretary of the American Unitarian Association, was chosen Moderator, and Rev. Mr. Brigham of Taunton, Scribe. Prayer was offered by Rev. Mr. Lincoln of Fitchburg. After a few remarks from the Moderator upon the objects of the Convention, Rev. S. K. Lothrop, in behalf of the Committee on Business, offered the following resolutions:—

"*Resolved*, That as Unitarian Christians we hold faith in Christianity to be the element of righteousness; and that this faith has its value in that it produces a righteous life and efficaciously works by love to God and love to man.

"*Resolved*, That as the power of Christianity is in this faith as it dwells in the hidden man of the heart, the great reform demanded in it must proceed from the heart.

"*Resolved*, That as Unitarian Christians, it is our duty and earnest desire to extend the knowledge and influence of our faith, holding it as we do to be the pure and primitive faith of the Gospel, directly

producing the highest and most excellent forms of the Christian character, and peculiarly fitted to meet the condition, the moral and religious wants of the country, at the present time."

Remarks were made upon the first two of the above resolutions by Rev. Dr. Dewey, Rev. Messrs. Folsom, Lothrop, Palfrey, Bellows, Furness, J. Harrington, Jr., E. B. Hall, Lord, Lincoln, Hill; Messrs. G. G. Channing and W. D. Coolidge. The Convention then adjourned to the afternoon.

At 3 o'clock, P. M., the Convention again assembled. After prayer by Rev. Mr. Hall of Dorchester, the discussion of the resolutions was resumed. On motion of Mr. Lothrop, the first two were accepted. The third was then taken up, and remarks made by Rev. Messrs. Lothrop, J. Harrington, Jr., Emmons, Hill, Palfrey, Bellows, E. B. Hall, and by Messrs Channing and Jenkins. The resolution was then passed, and the Convention adjourned till evening, to close the session with religious service.

In the evening Rev. Dr. Dewey preached before a large audience. His text was from Acts xvii. 27: "That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us." After referring to the devotion of the childhood of the world, when men, if with less knowledge yet with more feeling, sought if *haply* they might find the great, universal Spirit, and contrasting it with our colder worship, the preacher spoke of the reluctance to prayer felt by many among us. The causes and remedies of this state of mind were the topics of his discourse. It is not always the consequence of spiritual indifference and deadness, for many weep scalding tears over their condition in this respect. Whence is it then? 1. Prayer is a great and stupendous act of the mind. It is not strange our weakness is overcome by it. Prayer is easier for children, because they less feel what it is. The mind is not always ready for the act. Hence the need of deep, fervent meditation. 2. There is a certain irksomeness in forms and seasons. There should evidently be a guard against the effect of forms. But why insist upon them at all? Because nothing but a fixed attitude of the soul can receive the impression of God. Because God and Christ have demanded them. Men may pray in the secrecy of their souls every where; but if otherwise, if day after day passes without this going forth of the soul, then we should bring our thoughts to a stand and charge them not to forget God. It may be irksome, but all lofty attainment is reached through struggle and pain. 3. The common associations with prayer are not always attractive. We do not know what a calm, earnest, beatific thing it is to pray. In fine there are two ways of approaching God, by the ritual and by reflection. The former is repulsive; reflection alone can give relief. It will draw us as to something infinitely precious. 4. There are other difficulties of a more speculative character.

There is a certain state of mind, a compound of pride and worldliness, which holds prayer as above it or below it—a good thing for ministers, but quite out of the way for the young, the gay, the fashionable. But there is a deeper difficulty—in the tendency to lose the sense of individual relation to the Deity. Whence does this arise? First, from the extreme men's minds have gone into in the other direction; and again, from the scientific tendency of the time, which has crushed down the soul's devotion. The remedies for this state of mind, he said, were, 1. New thought of the word, God. All words concentrate in that word, all the thoughts gather up in that one. 2. The Gospel. There the Father, the *Father*, the living God is revealed. This is no worn out teaching, but needed now. Finally, prayer is an end; adoration is the highest act of the mind. Suppose you undertake this great achievement, to acquaint yourself with God. Take some season, the morning, for this great study. Have the Bible, good books, Fenelon, Baxter, Channing, around you, and then pray as your mind disposes you. This is not formal morning prayer. It is searching into the deep places of the soul, into the deep things of God. And there, in its loneliness, will the soul be overwhelmed by the beneficence of God and the beauty of his universe. Would you escape a narrow, starving life, vainly and darkly wandering after good, there must be this earnest seeking, this reading, meditation, prayer.

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**THEOLOGICAL SCHOOL AT MEADVILLE, PENN.**—The importance of a liberal institution in the West where young men could be educated for the ministry, has long been felt. Some years ago such an institution was projected at Buffalo, N. Y., and would probably have gone into operation if the financial distress which pressed so severely upon the whole country had not immediately followed. The object however has not ceased to receive attention. The distance from Cambridge is so great, that few can come from the Western States, like our friend Mr. Conant, and pursue their studies at our Divinity School. Yet, preachers are needed there, and New England cannot supply them. They must come from the people who are waiting for their services, and they must be educated at or near home. It is with great satisfaction therefore, that we notice now the establishment in that section of the country of a school in which a sound and liberal theology will be taught, and instruction be given at small expense to those who, having their hearts full of a holy purpose, need only the scholastic preparation to qualify them to become ministers of the Gospel. Through the generosity of H. J. Huidekoper, Esq., with assistance received and promised from Boston and New York, an institution was opened at Meadville, Penn., on the 1st of October, 1844, which is provided with all the means of instruction that are at present

necessary,—teachers, library, and a building. Rev. Mr. Stebbins, late Pastor of the Church in Leominster, Mass., having resigned his ministry in New England that he might take charge of this important enterprise, has established himself at Meadville, where, besides his duties in the school, he will officiate as minister of the Unitarian society. Mr. Frederick Huidekoper of Meadville, formerly a student at Cambridge, is associated with Mr. Stebbins in the instruction and management of the School, and Rev. Mr. Hosmer of Buffalo will give occasional assistance. The School thus furnished with all that is immediately necessary to its success, cannot but recommend itself to those for whose benefit it is established, and we learn that it has already found a larger degree of favor than might have been expected to attend its commencement. Eight persons have joined it as pupils. The "Christian" denomination have taken an interest in its establishment, and at a "Christian Conference" recently held in the Western part of New York, resolutions were passed expressing approbation of its design and advising co-operation in its support. We trust and believe it will become an instrument of much good to the immense region whose wants it is intended to relieve, and we know it will be regarded with warm sympathy by the disciples of Scriptural Christianity in this part of the land.

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CONVENTION OF THE EPISCOPAL CHURCH.—The "General Convention of the Protestant Episcopal Church in the United States" has just held its triennial meeting, in Philadelphia, its sessions having commenced on the 3d, and closed on the 22d of October. A good deal of business was transacted, particularly in regard to the consecration and appointment of several new Bishops. Much the most important matter brought before the Convention, however, related to the "Tractarian," Puseyite, or "Popish" views, the progress of which some of the members of the Convention wished to arrest by the passage of resolutions in condemnation of tenets so destructive of "the peace and purity of the Church." The majority, however, appear to have thought that the peace of the Church, if not its purity, would be best maintained by silence on the subject, and were content with the declaration of an opinion, "that the Articles, Liturgy and Offices of the Church are sufficient exponents of her sense of the essential doctrines of holy Scripture," and "that the *Church is not responsible for the errors of individuals*, whether they are members of the Church or otherwise." We hope our Episcopalian friends will commit this last quotation to memory, and have the kindness to consider that what is a good rule for their denomination may be a good rule, and a fair one, to keep in mind respecting other denominations.